

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOSH.*

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Price One Penny.

## A DISCOURSE

DELIVERED BY PRESIDENT C. C. RICH, IN LIVERPOOL, SUNDAY EVENING,  
APRIL 28TH, 1862.

(Reported by E. L. Sloan.)

I feel glad to meet with the Saints this evening in this place, and to have the privilege of worshipping God; for I feel it is a pleasure as well as a duty. It should ever be a pleasure with us to worship God and keep his commandments. Without we feel it a pleasure to serve God, we cannot enjoy his Holy Spirit, for what we do grudgingly would not be acceptable in his sight. When we do it willingly, because we love to do it, it is acceptable to God. We should at all times seek to worship God in that manner that will secure to us the greatest amount of blessings; if we do not, we are making slow progress in the knowledge of the things of God. It ought to be our aim and study, by day and night, to adopt the principles of salvation, that we may act upon them at all times and under all circumstances, for that was the object of our Father in revealing the Gospel to man upon the earth. We may have a great many notions with reference to serving God which may be correct or incorrect. If they are incorrect, we should get rid of them, for whilst we are labouring under them we are cherishing a delusion which cannot benefit us. Our Father is pleased with us only on correct principles; and

while we imagine that He is pleased with us when we adopt false opinions, we are under a delusion. The faster we come in possession of the truth, and apply it in our lives and actions, the better it is for us. This should be thought of by us as Saints; and if we think of it in its true light, it will lead us to search after truth, for by so doing we will bless ourselves. If we look at it in any other light, it is an untrue one. I have often said, and feel to repeat it, that we do not fully realise the blessings which are poured out upon us. Many of us look at our poverty, and at the difficulties we have to encounter, and often feel that we have a great deal to endure. If we could look at the matter as it really is, and that is, that all we have to encounter will eventually result in blessings to us if we are faithful—that our trials only serve to give us experience through which we may become wiser, how differently we would often feel. The Saviour had to endure the evils which were in the world in his day—the same kind of evils which we have to encounter. He met them, endured them, and did not sin, but was made perfect through suffering. We might

ask ourselves how we expect to be made perfect, for we look forward to a time when we shall be perfect. Shall it be upon any better or wiser principle than He was made perfect upon, who, as the "Captain of our salvation was made perfect through suffering?" We will be made perfect by encountering the evils that surround us, and overcoming them. We are not necessitated to "sin that grace may abound." We have the power to act, and we do act. We all acknowledge this, and we understand that we are free agents upon the earth. What hinders us, then, from refraining from doing wrong and continuing to do right, when we know what right is, if we are disposed to do so? The first thing is for us to learn what right is, and then do it; and the Gospel comes to us to teach us what is right. When we embrace the Gospel we adopt its principles and forsake doing wrong, having entered into a covenant with God to work righteousness and refrain from doing evil. Then we are instructed by the messengers of light—the servants of God appointed to teach and instruct His people. There is one thing it would be well for us to remember, and that is, that all the teachings of the servants of God appertain to our present duties. They teach us how to live, and instruct us in the duties pertaining to our living. They do not lead us away from this world particularly, but they teach us how to think, speak, and act in this life. This reveals the fact that our present and real wants are taken into consideration by them.

We must first learn what is right, and then we can go to work and do it understandingly. We are not left in this matter to the testimony of the servants of God alone, but our Father has poured out his Holy Spirit, which fills us with light, and we can comprehend for ourselves the principles of salvation, which have existed from all eternity, and will continue to exist for all eternity. We can bear record of them ourselves, for we have received a knowledge of them by the gift and power of the Holy Ghost. We might ask ourselves if we understand and possess enough of the principles of truth to secure a full salvation in the future, and if we do so, we can all truly answer that we come short. We have to

learn those truths of which we are ignorant by the gift and power of the Spirit of God, and to retain it, we will have to pursue the same course in the future that we have pursued in the past, inasmuch as that course has been a righteous one. There is but one channel opened unto us by which we can obtain the blessings we seek, and that is the channel of the Holy Priesthood, through which God has ordained that man should be instructed.

We can easily see that there is much for us to do in order to prepare ourselves for an inheritance in the kingdom of God. Every day we should seek to acquire knowledge, and put into practice the knowledge we thus acquire.

There are other matters which might be spoken of, and which have an influence over us and over all mankind. One of these is, that we find in ourselves appetites and passions which we require to govern and keep in subjection; and the Gospel has been revealed to teach us how to govern them. It is right and proper that we should eat, for without it these temporal bodies would not exist; but that is no reason why we should eat enough at one time to destroy ourselves. This proves to us that we should govern our appetites, and only take that that will conduce to life. This leads us to the "Word of Wisdom," for that revelation inculcates the adoption of principles that will tend to the preservation and continuation of life. It teaches us a knowledge of the principles of life. If we do not adopt them, we adopt views and practices which are contrary to life, and which, consequently, are not principles of the Gospel. Can we live the Gospel and reject principles which conduce to life? We may think or imagine that the principles of eternal life apply to us only when we become spiritual—when we pass from this stage of life to another; if so, we are mistaken. We require to apply the principles of life to ourselves temporally. We require to govern our appetites that we may not eat or drink anything that will tend to destroy life, and will not promote our health and happiness. The Gospel teaches us the principles that bring to these bodies a continuation of life; and if the children of men understood and practised these principles, would they not live where

they now die? I think they would. We can see that in the first ages of the world men lived a long time, whereas now they live but a very brief period. This is because they have not applied to themselves the principles of life, but have practised those things which lead to death. We read in the Scriptures that the time will come when the age of a man shall be as the age of a tree. What will cause this difference in the length of time human beings will live upon the earth? Will it not be that mankind will have learned how to apply principles of life to themselves? And thus their lives will be lengthened out. It can be upon no other principle.

The other subject I spoke of in relation to the passions, has as much to do with life as the matter I have just named. We are filled with passions. We have passions of love and hatred, and if we do not restrain them, they will lead us very far astray. We cannot restrain them unless we learn their power and influence, and gain knowledge to know how to keep them under control. We must first learn what is right before we can do it. If we did not know that it is wrong to kill a man, we would not try to restrain ourselves and refrain from committing the crime of murder, but we would give way to the evil passion within us when it was roused, and would commit that sin. Where people are taught that passion must be controlled to secure happiness to themselves, they adopt the principles of right and govern themselves accordingly, and do not suffer passion to lead them to evil. It is the same with love as with hatred in a degree. It must be governed in righteousness, or it will lead us into evil; hence the necessity for us to understand what is right, and how we should conduct ourselves and control ourselves, our passions, and all that appertains to us, governing ourselves in all things, in this world, in accordance with the principles of righteousness. When we do so, we are saved from doing wrong or committing evil—from going astray, because we have learned what is right and do it; and when we do no wrong, evil is not in the world, so far as we are concerned. If all mankind would do right and cease from doing wrong, all would be peace and happiness among the families

of the earth, and nations now suffering wretchedness, misery, and sorrow, would be blessed with peace, prosperity, and happiness. We might ask ourselves when will the Millennium come? That period that we believe and know is not far distant. It will come when the Saints adopt and practise the principles that will give it an existence upon the earth, and not until then. Is there anything to hinder you and me from doing right and no wrong from this time forward? If there is I do not know it. Why then should we not continually do right? If we do so, what difference will there be between our actions now and what they will be when the Millennium has come? When it comes, everybody will know their duty and do it. Right will be done and no wrong, and that is what will make a Millennium; consequently, we can begin to make a Millennium, so far as we are concerned, to-day. We live in an age when the principles of truth can be received and practised, and I know of nothing that hinders us from practising them, if we are disposed to do so. As Saints of the Most High we should practise them, because, if we do so we will be blest; but we must first learn them before we can do so. If we have not learned them, we must acquire a knowledge of them before we can know what is required to be done. If we do not know, we are like a blind man who cannot see his way, and who is guided by those who lead him wheresoever they please, whether it be the right or the wrong way. If we walk in the light we can see our way, and we can understand that there is but a short space between us in this temporal state and the dissolution of our bodies and spirits, when the spirits will have to exist separate and apart from the bodies which they now inhabit. When that time arrives, we anticipate these spirits will exist in a state of happiness and not of misery. But if they are ignorant and know not God, upon what foundation does our hopes rest that their existence shall be in a condition of happiness? It is said of certain characters in the Scriptures, that they "looked forward with fearfulness to the judgment of the great day." If there are beings who look forward to that day with fear, there are others who

look forward to the resurrection with joy, having bright anticipations of the future before them in the knowledge they have received. If our spirits are ignorant—if we are ignorant when we depart from this state of existence, what is there that leads us to imagine that we will be wise when we have passed away? Is there not every chance to learn here that we can desire? The Priesthood is here, and the Spirit of God can be poured out upon us here, and this is the only channel through which we can learn the principles of truth. It is for us to take advantage of the opportunities placed within our reach, that we may profit thereby, and secure to ourselves the blessings of the everlasting Gospel.

By taking this view of the subject, we can see that there is much for us to do as Saints of the Most High God. There are labours for us to perform, and they should be performed so as to bring happiness and peace to us. If we have troubles, that is no reason why we should not be happy. I have seen the Saints when they have been robbed, and plundered, and driven from their homes, and they have been able to sing the songs of Zion; but they have not been robbed of everything. They have not been robbed of the principles of truth, for those could not be taken from them. The way to the heaven

they looked forward to was open for them, and they could sing the songs of Zion though troubles surrounded them, and the hand of persecution was laid heavy upon them. We have to encounter what comes in our way, and if we do so without doing wrong, there is nothing to hinder us from rejoicing in the principles of life, for they are ours. Let us rejoice and not be cast down, knowing that we possess the principles of the kingdom of God; and that if we are faithful and true, and practise the principles which have been revealed unto us, we shall possess a fullness of salvation. While the door is open by which we can reach that condition of existence when we shall possess a fullness, we have reason to rejoice all the time; and if it is closed against us, we will close it ourselves. We will find it in the end that we will have to attribute all our sufferings and lack of happiness to ourselves, and to no other being. I hope none of us will have to accuse ourselves of failing to obtain the glory and happiness which lies before all the faithful children of God; but that by practising the principles of righteousness we may become good citizens in His kingdom. That we may ever live in the truth, and sanctify ourselves before our Father who is in heaven, is my prayer in the name of Jesus Christ. Amen.

## HISTORY OF JOSEPH SMITH.

(Continued from page 345.)

Tuesday, 25.—At 8 a.m., President Smith had an interview with William G. Flood of Quincy, U. S. Receiver of Public Moneys. While in conversation with him, Constable David Bettisworth arrested Joseph for treason against the State of Illinois, with the following writ, which had been granted on the oath of Augustine Spencer:—

“State of Illinois, Hancock County, ss. The people of the State of Illinois, to all sheriffs, coroners, and constables of said State, greeting:

Whereas complaint has been made before me, one of the justices of the peace in and for said county aforesaid, upon the oath of Augustine Spencer, that Joseph Smith, late of the county aforesaid, did,

on or about the nineteenth day of June, A. D. 1844, at the county and State aforesaid, commit the crime of treason against the government and people of the State of Illinois aforesaid.

These are therefore to command you to take the said Joseph Smith, if he be found in your county, or if he shall have fled, that you pursue after the said Joseph Smith into any other county within this State, and take and safely keep the said Joseph Smith, so that you have his body forthwith before me to answer the said complaint, and be further dealt with according to law.

Given, under my hand and seal, this 24th day of June, A. D. 1844.

R. F. Smith, J.P.”



Hyrum Smith was also arrested at the same time for treason, on the following writ, granted on the affidavit of Henry O. Norton:—

"State of Illinois, } ss.  
Hancock County, }

The people of the State of Illinois to all sheriffs, coroners, and constables, greeting:

Whereas complaint has been made before me, one of the justices of the peace in and for the county of Hancock, upon the oath of one Henry Norton, that one Hyrum Smith, late of the county of Hancock and State of Illinois, did, on the 19th day of June, 1844, commit the crime of treason against the Government and people of the State of Illinois aforesaid.

These are therefore to command you to take the body of the said Hyrum Smith, if he be found in your county, or if he shall have fled, that you pursue after the said Hyrum Smith into any county within this State, and take and safely keep the said Hyrum Smith, so that you have his body forthwith before me, to answer unto the said complaint, and be further dealt with according to law.

Given, under my hand and Seal, this 24th day of June, 1844.  
R. F. SMITH, J.P."

8½ a.m. Governor Ford called all the troops, and ordered them to form a hollow square on the public ground near the Court House; and when formed, he mounted an old table, and addressed them in a most inflammatory manner, exciting the feelings of indignation against Generals Joseph and Hyrum Smith, which were already burning in their breasts, occasioned by the falsehoods and misrepresentations that were in circulation, giving his assent and sanction to the rumours that had gathered them together, and stating that although they were dangerous men in the community, and guilty of all that they might have alleged against them, still they were in the hands of the law, which must have its course. He continued speaking some 20 or 30 minutes.

9¼ a.m. The Governor came and invited Joseph to walk with him through the troops. Joseph solicited a few moments private conversation with him, which the Governor refused. While refusing, the Governor looked down at his shoes, as though he was ashamed. They then walked through the crowd with Brigadier-General

Miner R. Deming and Dr. Richards, to General Deming's quarters. The people appeared quiet, until a company of Carthage Greys flocked round the doors of General Deming in an uproarious manner, of which notice was sent to the Governor. In the meantime the Governor had ordered the McDonough troops to be drawn up in line for Joseph and Hyrum to pass in front of them, they having requested that they might have a clear view of the Generals Smith. Joseph had a conversation with the Governor for about ten minutes, when he again pledged the faith of the State that he and his friends should be protected from violence.

Robinson, the postmaster, said, on report of martial law being proclaimed in Nauvoo, he had stopped the mail, and notified the Postmaster-General of the state of things in Hancock county.

From the General's quarters Joseph and Hyrum went in front of the lines, in a hollow square of a company of Carthage Greys. At seven minutes before 10, they arrived in front of the lines, and passed before the whole, Joseph being on the right of General Deming, and Hyrum on his left, Elders Richards, Taylor, and Phelps, following. Joseph and Hyrum were introduced by Governor Ford about twenty times along the line, as General Joseph Smith and General Hyrum Smith, the Governor walking in front on the left. The Carthage Greys refused to receive them by that introduction; and some of the officers threw up their hats, drew their swords, and said they would introduce themselves to the damned Mormons in a different style. The Governor mildly intreated them not to act so rudely, but their excitement increased. The Governor, however, succeeded in pacifying them by making a speech, and promising them that they should have "full satisfaction." General Smith and party returned to their lodgings at five minutes past 10.

10.30. News reached Joseph at the hotel, that the Carthage Greys had revolted, and were put under guard by General Deming. Joseph told all his friends to stay in the two rooms occupied by them in the hotel.

10.50. Quietness was apparently restored among the Carthage Greys.

11.15. News arrived that the War

troops were near Carthage, and had come of their own accord.

Mr. Prentice, U.S. Marshal for Illinois, called to see Joseph.

12 min. before 1. Intelligence was given to Joseph that the Laws, Higbees, Fosters, and others, were going to Nauvoo to plunder. The Governor called at the door with some gentlemen, when Joseph informed him of what he had heard, and requested him to send a guard to protect the city of Nauvoo.

Willard Richards wrote a letter to his wife.

1½ p.m. After dinner, Mark Aldrich of Warsaw called to see Joseph.

2½. The Governor communicated that he had ordered Captain Singleton with a company of men from Mc Donough county, to march to Nauvoo to co-operate with the police in keeping the peace; and he would call out the Legion, if necessary.

Joseph wrote to Emma as follows:—

"Carthage, June 25, 1844;

2½ o'clock p.m.

Dear Emma,—I have had an interview with Governor Ford, and he treats us honourably. Myself and Hyrum have been again arrested for treason, because we called out the Nauvoo Legion; but when the truth comes out, we have nothing to fear. We all feel calm and composed.

This morning Governor Ford introduced myself and Hyrum to the militia in a very appropriate manner, as *General Joseph and General Hyrum Smith*. There was a little mutiny among the 'Carthage Greys,' but I think the Governor has, and will succeed in enforcing the laws. I do hope the people of Nauvoo will continue pacific and prayerful.

Governor Ford has just concluded to send some of his militia to Nauvoo to protect the citizens, and I wish that they may be kindly treated. They will co-operate with the police to keep the peace. The Governor's orders will be read in the hearing of the police and officers of the Legion, as I suppose.

3 o'clock. The Governor has just agreed to march his army to Nauvoo, and I shall come along with him. The prisoners, all that can, will be admitted to bail.

I am, as ever,

JOSEPH SMITH.

Emma Smith."

Joseph also sent a message to Orrin P. Rockwell not to come to Carthage, but to stay in Nauvoo, and not to suffer himself to be delivered into the hands

of his enemies, or to be taken a prisoner by any one.

It was reported by Israel Barlow, that he had heard resolutions of the Warsaw troops read, to the effect that they would return to Warsaw at 3 p.m., then go to Golden's Point on Thursday, and thence to Nauvoo.

Several of the officers of the troops in Carthage, and other gentlemen, curious to see the Prophet, and to gratify a propensity to see the elephant, visited Joseph in his room. General Smith asked them if there was anything in his appearance that indicated he was the desperate character his enemies represented him to be; and he asked them to give him their honest opinion on the subject. The reply was, "No sir, your appearance would indicate the very contrary, General Smith; but we cannot see what is in your heart, neither can we tell what are your intentions." To which Joseph replied, "Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true."

12 min. to 4. Report came to Joseph that William and Wilson Law, Robert D. Foster, Chauncey L. Higbee, and Francis M. Higbee, had said that there was nothing against these men; the law could not reach them, but powder and ball

would, and they should not go out of Carthage alive.

Joseph, Hyrum, and thirteen others, were taken before Robert F. Smith, a justice of the peace residing in Carthage, (he being also Captain of the Carthage Greys,) on the charge of riot in destroying the printing press of the *Nauvoo Expositor*.

It is worthy of notice here, that when the defendants went before Squire Wells, the prosecution objected, and insisted that they should be taken before the justice who issued the writ—viz., Thomas Morrison, and that Governor Ford had also stated in his letter to General Joseph Smith, that he must go before the justice in Carthage who issued the writ. But when the prosecution had the defendants in their own power in Carthage, they could then ride over their own objections by taking them before another justice who was known to be a greater enemy to the defendants than Justice Morrison, and moreover, before one who was not only a justice of the peace, but also the military commander of a company of Carthage Greys, who had already been arrested for mutiny.

C. L. Higbee, one of the prosecutors, moved an adjournment.

H. T. Reid and James W. Woods, on behalf of the defendants, objected to an adjournment, and said that the court was not authorized to take recognizance without their acknowledging their guilt, or having witnesses to prove it, and we admit the press was destroyed by order of the Mayor, it having been condemned by the City Council as a nuisance.

They read law to show that justice could not recognize without admission of guilt, and offered to give bail.

Mr. Reid stated that the law quoted by the prosecution belonged to civil, not criminal cases.

The prosecution insisted to have a commission of the crime acknowledged.

After a good deal of resistance on the part of the prosecution, court asked if the parties admitted that there was sufficient cause to bind over, and the counsel for the defence admitted there was, and offered to enter into cognizance in the common form, in order to prevent, if possible, any increase of excitement.

5 p.m. Court acknowledged the ad-

mission, and ordered recognizances, whereupon Joseph Smith, Hyrum Smith, John Taylor, William W. Phelps, John P. Greene, Stephen C. Perry, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, Jonathan H. Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, David Harvey Redfield, and Levi Richards, gave bonds, with John S. Fullmer, Edward Hunter, Dan Jones, John Benbow, and other unexceptionable sureties, in the sum of \$500 for each of the defendants, total \$7,500, for their appearance at the next term of the Circuit Court for Hancock county.

It was evident that the magistrate intended to overreach the wealth of the defendants and their friends, so as to imprison them for want of bail; but it happened that there was strength to cover the demand, for some of the brethren went security to the full extent of their property; and Justice Smith adjourned his court over, and left the Court House without calling on Joseph and Hyrum to answer to the charge of treason, or even intimating to those prisoners, or their counsel, that they were expected to enter into an examination that night.

Captain Smith, the only magistrate who could grant subpoenas for witnesses, disappeared until a late hour, as if purposely to prevent the appearing of the defendants' witnesses, and in keeping with the conviction expressed by Joseph's enemies the previous day, "that the law cannot touch them, but that powder and ball will."

About 6½ p.m., Dan Jones heard Wilson Law, whilst endeavouring to get another warrant against Joseph Smith for treason, declare that while he was once preaching from Daniel 1st ch., 44th verse, Mr. Smith said that the kingdom referred to was already set up, and that he was the king over it. He also heard Joseph H. Jackson, and other leaders of the mob, declare that they had eighteen accusations against Joseph, and as one failed, they would try another to detain him there, and that they had had so much trouble and hazard, and worked so hard in getting him to Carthage, that they would not let him get out of it alive. Jackson pointed to his pistols and said, "The balls are in there that will decide his

case." Jones immediately went up stairs to Joseph and informed him what he had heard Jackson say.

About 7½ p.m., Dr. Levi Richards, and most of the brethren, after they had signed the bonds, left for Nauvoo, when Joseph and Hyrum went into the Governor's room and spoke with him, as Governor Ford had promised them an interview. After a few moments' conversation, the Governor left them to order the captain of the guard to give the brethren some passes. They then went to supper.

At 8, Constable Bettisworth appeared at the lodgings of Joseph and Hyrum, and insisted that they should go to jail. Joseph demanded a copy of the mittimus, which was refused. Messrs. Woods and Reid, as counsel, insisted that the prisoners were entitled to be brought before a justice of the peace for examination before they could be sent to jail. The constable, to their

surprise, then exhibited the following mittimus:—

"State of Illinois, Hancock County. The people of the State of Illinois to the keeper of the jail of said county, greeting:

Whereas Joseph Smith and Hyrum Smith, of the county aforesaid, have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and have been brought before me as a justice of the peace in and for the said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses—to wit, Francis M. Higbee and others. Therefore, I command you, in the name of the people, to receive the said Joseph Smith and Hyrum Smith into your custody in the jail of the county aforesaid, there to remain until discharged by due course of law.

Given under my hand and  
{ L. S. } seal this 25th day of June, A.D.  
1844,  
(Signed) R. F. SMITH, J.P."

(To be continued.)

374

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 7, 1862.

### POWER OF UNION.—NECESSITY OF THE SAINTS BEING UNITED.

AMONG the many subjects which are constantly placed before the Saints as "land-marks" to guide and direct them in their course through life, none is of more importance in enabling them to accomplish the great work that lies before them, than the principle of union. Every thinking mind who is interested in the development and progress of this work, must see, that unless the exertions of the Saints, however zealous they may be, are governed by this principle, their results will be comparatively small, and, in the aggregate, prove far below that which otherwise might be accomplished through a unity of action. It is a fact, beyond controversy, that the united exertions of several individuals, whose views and sentiments are alike, when directed to accomplish some task or another, will perform the same with greater ease, and in less time, than the same amount of labour would when performed separately; this, all will admit to be true. Then, applying this rule to the large amount of mental labour continually performed by the Saints in striving to spread the truth, and bringing about the purposes of the Almighty upon the earth for the salvation of the human family, who cannot see that all that labour would be productive of much more good, were the Saints to act in perfect unison in all their movements? What work is there, when suggested by the proper authorities for the benefit of the Church at large, that



could not be performed, and what undertaking but would prosper, if union was the motto of every Saint? We cannot conceive of any.

We read of the city of Enoch being detached from this planet, and going to where a more congenial moral atmosphere could be enjoyed by its inhabitants, who fully understood and practised that principle, for we are told that "all were of one heart and mind;" but it was not until they had attained to that degree of perfection that they obtained that privilege; neither will the Saints, as a people, ever enjoy many of the blessings which they now pray for, and so fondly anticipate, until they realize the necessity of becoming one, and strive to accomplish this desirable object. To do this effectually, every individual who has come to the years of accountability, should strive to know the mind of the Spirit of the Lord through those who are appointed to lead and guide, and with that earnestness of mind which should characterize the actions of every Saint—endeavour to perform his or her duties according to the best of his or her abilities, displaying in the discharge thereof that judgment with which our heavenly Father has endowed his children, that they may do all things understandingly, and as they increase in the knowledge of their duties, and perform them honestly before God, obtain an experience which in after years will prove valuable to them and to all those who may associate with them, and over whom they may exercise control.

We have only to look around us to satisfy ourselves that a lack of union is the cause of the majority of the evils that surround us, and this is better exemplified by viewing the nations of the earth in their present deplorable condition—deplorable indeed! from the fact that although the thinking and more intelligent portion of those nations realize this sad truth, each respecting their own government, and to a certain extent have exerted and still exert themselves to bring about a better state of things, they, without an exception, have failed to ameliorate their condition. Should any of the Saints stop to inquire into the causes which have brought them to this, they will find that it has been for the want of union in their councils, each nation being divided against itself, and that same evil is to be found in every condition of society from the nation's councils to the family circle. If, then, this is the case with the world at large, and the Gospel has been restored in order to bring about a reformation in those things, and we are the instruments chosen by our heavenly Father to bring it about, how careful we should be to gather unto ourselves principles that will establish a better state of things around us, and which in their tendency will unite all with whom we may wield an influence, that according to the words of the Lord, through his servant Malachi, the great work which is to take place preparatory to the coming of the great and dreadful day of the Lord may speedily be accomplished, and the heart of the fathers be turned to the children, and the heart of the children to their fathers, lest in his anger He comes and smites the earth with a curse. This is the extent of the work that lies before us, and that we as a people have to perform; but all our exertions to accomplish it will prove as unsuccessful as those of any other people, unless we begin with ourselves, individually, with our families, our associates of every kind, and extend it wherever there is a soul yearning after the truth and in search of salvation.

Jesus, in his teachings to his Apostles, and the prayers he addressed His Father in their behalf, earnestly wished that they might be one even as He and his Father were one, and repeatedly enjoined upon them to become one. The history of the Prophet Joseph also shows that he laboured diligently to the time

of his death in order to bring about a oneness among his brethren and the Saints in general, and to accomplish this should be the aim of every Saint; then will a new era begin for the world, the opening of which will be hailed by thousands of its present inhabitants, and millions yet unborn, whose voices, united with ours, will praise our God for the precious truths which will have brought about this happy change in the world, when union between man and his fellow-being, based upon true principles and cherished by them as the greatest boon of Heaven to mankind, will remain forever as a testimony of the good works of the Saints, and a guarantee to future generations that the institutions of Heaven, with the blessings arising from their observance, will be preserved pure and unimpaired for their benefit and that of all the works of God.

Let the Saints, therefore, gather unto themselves the elements of union, and let their every exertion tend to spread the same around them, that eventually they may share its blessings and become the honoured instruments in the hands of God in bringing about this desirable object.

Union is the principle of power, and in order to unite the human family together into the bonds of brotherhood, our heavenly Father has restored the Holy Priesthood in these last days, empowering men to go forth to the ends of this earth and proclaim to its inhabitants those principles which when received and practised by them, will bring about a oneness of feeling and action. The administrations of none but those who hold the Holy Priesthood will be recognized by the Almighty in accomplishing this glorious work. Unto none but those who held that Power did He ever say, "Whatsoever ye bind on the earth shall be bound in heaven, and whatsoever ye loose on the earth shall be loosed in heaven," thereby showing that the Holy Priesthood was the only power ordained by God for the accomplishment of His purposes, the acts of which He would recognize and endorse, and which should gather around it all the elements of union to bless the great family of man. This is the reason why Satan, who well knew that upon this principle the kingdom of God is bound to prevail, has ever tried to destroy the Priesthood from off the face of the earth, and through his agents has got so many plans and schemes in opposition to the establishment of the true order of heaven on the earth. But the everlasting Gospel has been revealed that mankind might be taught those principles by which they may become one—that through a knowledge of the truth, and by the aid of the Spirit of the Lord and the gifts which it bestows, those who embrace the Gospel may grow into a oneness of views and sentiments, and eventually become "of one heart and mind."

Let the Saints, therefore, consider their privileges and appreciate them, realizing that if they ever attain to that union which they look and pray for, it will be by listening to, and practising the principles taught by the Holy Priesthood, that a oneness may be brought about among them as a people, a oneness in all things, which will hasten the time when the watchmen on the towers of Zion shall see eye to eye, and when the Saints, like the people of Enoch, will, as we have already stated, be "of one heart and mind."

**A SUBSTITUTE FOR COTTON.**—The *Journal de Rouen* announces a most important discovery, which will enable the manufacturers of cotton cloth to dispense with the use of American cotton. It appears that a piece of cloth has been manufactured of a common plant which grows wild in the fields, and which will shortly be exhibited to a commission composed of manufacturers. The discovery has been communicated to the Emperor, who takes great interest in its success.

## CORRESPONDENCE.

## ENGLAND.

## SHEFFIELD CONFERENCE.

Sheffield, May 28, 1862.

President Cannon.

Dear Brother,—Knowing you are desirous of hearing from time to time reports of the condition of the good work from those who are labouring for the spread of truth in different parts of the Lord's vineyard, I thought a few lines from this quarter would not prove unwelcome.

After closing my business with the last of the emigrants for this season from this District on the 13th inst., and visiting a little about the busy town of Liverpool, I returned to this place, feeling well and buoyant, with the determination to go to work again in my field with renewed energy and faithfulness for the spreading of the truth, and the rolling forth of the good work. I am thankful to be able to say that so far my desires have been heartily seconded by the Priesthood generally, and, as heretofore, the blessings of the Lord has attended our efforts.

I am sorry to say, however, that it seems difficult for some to understand the necessity of living their holy religion according to the nature and spirit of its precious and inestimable truths, though it is plain to see that the Saints, with but few exceptions, are making steady advancement in the knowledge of truth and the performance of their duties.

One thing I feel to mention, which has caused, as often as it has been done, more evil in one short moment as it were, than could be repaired in many years, and which, perhaps, can never be fully expunged from the minds of those who may be affected with it, especially if they happen to be of that class, so numerous in the world, who judge the principle from the action of men. What I allude to is this, men leaving their native country without first settling with those whom they have had dealings with while here, and thus leaving a character and a name dis-

graced among their acquaintances, besides carrying with them a spirit of dishonesty, instead of going with the Spirit of God in their bosoms.

As an individual, I feel to enter my protest against proceedings of this kind, and would wish to warn all to desist from such evils, for all such things are diametrically opposed to the nature of the work of God, to the interests of man, and to all the teachings of the servants of God on the earth.

If a man cannot be honest and deal justly with his fellowman here, he cannot there. And if a man emigrates, who has been thus acting dishonestly, he carries with him the elements of dissatisfaction and apostasy, and in a few years such a person may, perhaps, be seen dragging himself back to the States, or somewhere else, where he can find spirits more congenial to his own, for surely he can find none of this kind who are contented to dwell along with the Saints, unless they speedily repent of their sins, and forsake their pernicious ways. On the other hand, those who leave these lands to gather to Zion, engaged heart and soul in the great work, will enjoy the Spirit of God, will leave behind them a good name, and a reputation unsullied and unblameable. They will be found obedient to the counsels of those whom God has placed to guide them; they will prosper on their voyage, and while crossing the Plains, and when they get to the end of their journey, they will be satisfied, and continue to prosper and grow in knowledge and wisdom. The blessings of God will follow them provided they continue humble; and, in a few years, they will be comfortably settled in a home, with increasing plenty around them, and all because they have striven lawfully, for "though we strive unlawfully, yet are we not crowned."

On Saturday, the 24th, we had the pleasure of receiving a visit from President Bigler, and on Sunday, the 25th, we held a Conference in this town which was well attended, and at which a good feeling prevailed.

Baptisms are not so frequent as I hope soon to see them, still all seems to be moving along first-rate.

With kind regards, in which President Bigler joins, I remain your brother in the Gospel,

J. F. SMITH.

#### LIVERPOOL CONFERENCE.

Liverpool, May 27, 1862.

President Cannon.

Dear Brother, — Having wound up the emigration business of this Conference with the departure of the *Antarctic*, and since that time having visited some of the Branches, and received reports from others, I can with pleasure report its condition; the more so as present prospects are very bright for an increase to our numbers to more than counterbalance the diminution consequent upon the emigration that has recently closed.

We had anticipated, as early as the New Year, that a large number would emigrate from the Conference, but as the season advanced, the names and deposits were handed in so rapidly that almost a fourth of the Saints belonging to it have bid farewell to England, and are now journeying towards the gathering place of the Saints, feeling to rejoice at their deliverance from the poverty and suffering in which they had been participants, and which they saw by the eye of faith will yet be felt with tenfold keenness by the inhabitants of this and other nations, and at the happy realization of those hopes, so long and ardently entertained, of being permitted to gather with Saints, and aid in building up the kingdom of God under different auspices.

I feel to rejoice that so many have been enabled to emigrate from this Conference this spring, and earnestly hope that a coming emigration season may witness the work increased in magnitude and importance, and the Saints evincing in their actions and conversation an increased acquaintance with the principles of truth, and a stronger determination to live in consonance with the Gospel they have embraced.

Already are additions being made to the Branches by baptisms in various quarters, which I believe is ever a con-

sequent of gathering, and many inquirers are seeking after an understanding of the principle which have such power upon a people's mind, as to influence them to rend asunder the ties which bind the soul to friends and birthplace, and wander forth, Abraham-like, into a new country at the voice of Him whose word they have learned to revere and obey. As a general thing the brethren holding the Priesthood feel to apply themselves energetically to the work of satisfying the minds of all who thus seek information, and to spread the truth around them. Some few evince a degree of carelessness in this respect, but they are greatly in the minority, and I believe they will soon be actuated by the same Spirit which animates those who feel more energetic in the work.

By letter from Elder Seville I learn that six have been baptized in Chester last week; while, in visiting Upholland and Wigan last Sunday, in company with Elder Richard Smyth, lately appointed to travel in this Conference, three more gave in their names for baptism. We had good meetings, though there were not a great number present at either place, but indications point to the meetings being more numerously attended.

Matters are looking prosperous in the Liverpool Branch, and I have every faith that, under the blessing of God and with the co-operation of the brethren holding the Priesthood belonging to it, we will be instrumental in doing a good work there during the ensuing summer.

We are taking measures to arrange for the carrying out a system of outdoor praching, and to hold some camp-meetings while the season is propitious, desiring and hoping that good may be the result.

In a financial point of view I hope to be able to report more favourably after some little time, as we are determined to make a vigorous effort to have everything in relation to finances placed on a solid basis; and in this matter I anticipate the hearty co-operation of the brethren throughout the Conference.

After having been two years engaged in labouring among this people I have learned to know them, and to under-



stand the motives which prompt them to action, and I can truly say my regard for them is much greater to-day than it was twelvemonths ago, for it is steadily on the increase all the time.

I pray the Lord to bless us in our united efforts to do good, and to bless you continually with an abundance of His Holy Spirit, with all who labour in connection with you.—Yours obediently in the truth,

E. L. SLOAN.

#### SWISS AND ITALIAN MISSION.

Basel, May 24, 1862.

President G. Q. Cannon.

Dear Brother,—I improve the first opportunity, after my return from Havre, to drop you a few lines relative to the departure of the Saints on board the packet-ship *Windermere*, Captain Harding, which left Havre on the 15th inst., at mid-day, expecting (wind and weather permitting) to make the passage to New York in 30 days. She had on board 460 emigrants, 110 of whom were Saints, under the presidency of Elder Sergo L. Baliff, with Elders Johannes Ledermann and Freidreich Gass as assistants, and six others, Elders, and some Priests and Teachers, to call upon as occasion might require. They left feeling well and in good spirits. We had the kindness of our agent in Havre extended so far, that he had our part of the ship partitioned off by itself, also a separate cooking galley and cook, for our emigrants. I also learned that other emigrants by the same ship had paid \$3 per person, to New York, more than we paid for our company.

We find that it has not cost so much via Havre this year, as it did last year via Rotterdam, Hull, and Liverpool, by about \$5 per each adult.

This being our first attempt at emigration direct from this place, we have hopes that all will go well with them, and that they will not be too late for the wagon train from "Deseret," though they were delayed in Havre 10 days longer than we had expected; but our contract being closed, we lay on the agents hands to feed and lodge the

Saints, which was done satisfactorily. Mr. Barbe treated us very kindly indeed.

Upon my return to my field of labour, I was taken with a severe pain in my head and eyes, which kept me so closely confined to a dark room that I have delayed writing you until the present. I am now, however, well again, and able to proceed with the business of the Mission.

I find, on looking round, that in Canton Bern our liberty of preaching is much curtailed, even from what it was before; the President of the Bern Conference having been informed by the authorities that he must not hold any more meetings. East Switzerland is in much the same predicament; while in Germany all is at a stand still, and it seems that only the power of the Almighty can break the iron laws, and give us liberty to go forth and speak of the glorious truths which He has revealed in these last days.

In Basel district we have kept our headquarters, and are free to walk the streets as other men; but when we come to religion, it is quite another thing. I have sent an Elder to Carlsruhe, in Baden, to see if the reality is as bad, or worse, than the reports from that quarter.

Elder John T. Gerber is labouring at present in the St. Imier Conference, in Canton Bern. I intend visiting him next week, the Lord willing. His District comprises the Branch where Elder Ballif got his head pounded last season, and was left for dead, but after a short time came to himself, and was able to get up and go away.

I intend starting on Tuesday to visit the French part of Switzerland, and will report farther as soon as I get my trip south to Geneva through.

My best respects to all connected with you at the office, and to all the Saints who would care to hear from me.

Ever praying for the prosperity of Zion, and that of those who labour for her welfare, I remain your fellow-labourer in the kingdom of Peace,

J. L. SMITH.

**MORE ABOUT CRINOLINES.**—A French bishop said lately in a sermon—"Let women remember, while putting on their profuse and expansive attire, how narrow are the gates of Paradise."

## SUMMARY OF NEWS.

\* AMERICA.—The House of Representatives has passed a bill abolishing slavery in all the territories of the United States by a vote, on a division, of 85 to 50. General Wool, with 5000 men, landed on the 10th at Willoughby point, and marched on Norfolk. the navy yard, dry dock, the machinery, and all vessels, were found to have been destroyed by the Confederates. A delegation of Citizens met General Wool near Norfolk, and surrendered the city. No resistance was offered. The Confederate General Uger withdrew his force, which, it is supposed, was much reduced in numbers by reinforcing General Joe Johnston. The Confederates are reported to be in immense strength in the neighbourhood of Corinth. Both belligerents continue preparations for an extensive battle. Southern newspapers state that a federal squadron had arrived off Fort Morgan to attack Mobile. The result of the attack is not known. A Secession plot has been discovered at Paducah, Kentucky, to hand over the town to the Confederates. The conspirators were arrested. The *Memphis Avalanche* of the 6th instant says that the Mayor and Aldermen of New Orleans have been sent to prison for refusing to take the oath of allegiance. Great distress for provisions prevailed in New Orleans. General Butler occupies St. Charles's Hotel, in the city, as his head-quarters. M'Olellan's forces were at Cumberland, Pamunky River, 26 miles from Richmond, on the night of the 13th. Skirmishes occurred with the Confederates, who were in their immediate front. Rumors were current in Baltimore of the capture of Richmond, but no confirmation had been received. The *New York Times* states the Federal loss in the battle at Williamsburgh at 2000, and the Confederate loss not less. The battle at West Point was much more severe than reported. The Confederates were taking advantage of the landing of the Federals. The Federal gunboats arriving saved Franklin from severe disaster. The Confederate and Federal outposts are only 100 rods distant. Beauregard is fortifying Grand Junction with the intention of falling back there if beaten at Corinth. It is asserted that Beauregard's troops number from 120,000 to 170,000 men. On the capture of New Orleans, the French commander of the steamer Milan, in his protest to the commander of the Federal fleet, said he was there to protect 30,000 French inhabitants, and the period for evacuation of the city of only 48 hours was ridiculous. "If you are resolved to bombard the city, you will have to account for this barbarous act to the French Government. In any event I demand 60 hours for evacuation." The Federal General Hunter has issued a proclamation that all slaves in Georgia, Florida, and South Carolina are declared for ever free. The Federal fleet had attacked Fort Darling, and been repulsed with a loss of 1000 to 1100. A great fire had occurred at Troy, destroying five hundred and seven buildings, and doing damage to an estimated loss of \$3,000,000.

TURKEY.—Two assaults by Luca Vucalovitch upon the forts of Zubal have been repulsed with great loss, the powder and tools for mining the walls remaining in the hands of the Turks. The Montenegrins, after taking and burning a few houses in Niksich, attempted a general attack upon the town, but were driven back by the garrison and the inhabitants, with a loss of 424 killed. Upon the 18th ultimo Dervish Pasha beat the Montenegrins at Douga. Next day the latter, having received considerable reinforcements, accepted battle anew, but were completely defeated, leaving several flags and a quantity of arms in the power of the Turks. Upon the 19th Hussein Pasha, who had occupied without opposition the country upon the right bank of the Limm, threw a bridge across that river. He crossed it on the 20th with seven battalions of infantry and 4000 irregular troops, and attacked the village and convent of Berane, a naturally strong position, recently fortified by the Montenegrins. The Turks dislodged the insurgents from their posts with the bayonet, and pursued them for three hours. The Montenegrin loss is thought to be very large; that of the Turks is small. The Turkish force,

numbering 14 battalions and 3000 irregulars, was to enter Montenegrin territory in the neighbourhood of Spiez.

SPAIN.—The Minister of Marine stated in Congress that the Government would construct seven iron frigates.

ITALY.—The *Constituzione* announces the discovery of a depot of fire-arms. Forty-four chests full were seized. Some arrests have been made. News received here from Naples announces the destruction of the principal brigand band. On the entry of Bishop Znielli into Treviso, hostile demonstrations took place. A bomb was thrown into the streets and wounded two persons.

PRUSSIA AND HESSE-CASSEL.—Ministers have given in their resignations. The Austrian and Bavarian ministers declared this course absolutely necessary to prevent the further intervention of Prussia. No doubt exists as to the acceptance of the resignations, but the names of the new Ministers are not yet known.

## VARIETIES.

CONTENTMENT.—Quaint old Andrew Fuller writes that "Contentment consisteth not in adding more fuel, but in taking away some fire; not in multiplying wealth, but in subtracting men's desires. Worldly riches, like nuts, tear many clothes in getting them, soil many teeth in cracking them, and fill no belly in eating them."

TAKING CARE OF HIS PROPERTY.—A jolly old darkey down South bought himself a new shiny hat, and when it commenced raining he put it under his coat. When asked why he did not keep his hat on his head, he replied: "De hat's mine; bought him wid my own money; head 'long to massa; let him take keer he own property."

TO CLEAN KNIVES WITH EXPEDITION AND EASE.—Make a strong solution of the common washing soda and water; after wiping them, dip the blades of the knives in the solution, then polish on a knife board. The same would of course be effectual for forks. This simple method will no doubt greatly diminish the dislike which some have to this part of domestic work.

Husbands should be willing to attend to any reasonable suggestion which a wife may offer. Many a man has been indebted for his position and reputation, to the care and solicitude of his wife. She has cheered him when the pitiless storms of the world have nearly overwhelmed him. When misfortune has come, she has suddenly risen into mental force, and become his supporter in trouble.

ORIGIN OF COMMON SAYINGS.—"It's an ill wind that blows nobody good." ("It is an ill wind turns none to good.")—*Tasser*. "Nothing new under the sun." ("No new thing under the sun.")—*Ecclesiastes* i, 9. "Richard is himself again."—*Cibber*. "When Greek meets Greek, then comes the tug of war." ("When Greek joined Greek, then was the tug of war.")—*Lee*. "Of two evils choose the least." ("Of two evils I have chosen the least.")—*Prior*. "In the wrong box."—*Fox's "Martyrs"*. "There's a good time coming."—*Walter Scott's "Rob Roy"*. "A fellow feeling makes one wondrous kind."—*Burns*. "All is not gold that glitters." ("All that glitters is not gold.")—*Shakspeare's "Merchant of Venice"*. "Make assurance doubly sure."—*Shakspeare's "Macbeth"*. "Christmas comes but once a year."—*Tasser*. "Look before you leap." ("Look before you ere you leap.")—*Butler's "Hudibras"*. "Out of sight, out of mind." ("Out of mind as soon as out of sight.")—*Lord Brooke*. "All cry, and no wool."—*Butler's "Hudibras"*. "Through thick and thin."—*Dryden*. "Count your chickens before they're hatched." ("Count their chickens ere they're hatched.")—*Butler's "Hudibras"*. "As clear as a whistle."—*Byron*. "Make a virtue of necessity."—*Shakspeare's "Two Gentlemen of Verona"*. "Go snacks."—*Pope*. "Classic ground."—*Addison*. "Upper Ten Thousand."—*Willis*. "Ask me no questions, and I will tell you no fibs."—*Goldsmith*. "None the worse for wear." ("Not much the worse for wear.")—*Cowper*. "As good as a play."—*King Charles II*. "Took the initiative."—*Robespierre*. "The mighty dollar."—*Washington Irving*. "A little bird told me." ("For a bird of the air shall carry the voice, and that which hath wings shall tell the matter.")—*Ecclesiastes* x, 20. "Hell is paved with good intentions."—*Lord Herbert of Cherbury*. "What will Mrs. Grundy say?"—*Morton*. "Paid dear for his whistle."—*Franklin*. "Godless education."—*Sir Robert Inglis*.